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frame of mind prevented their observing the things they must have seen. Miracles and marvels they record in great numbers, but they had no eyes for the things of this world. They serve only to show that for material progress, material and not sentimental ambitions are necessary. "It is the love and the hope of material gain, partly political or imperial, partly scientific, but, above all, commercial, which has been the motive power of our geographical, as of our industrial, revolution. The secrets of the present world have been disclosed to those who lived in the present; they have naturally been hidden from those who did not value the actual world around them." These "material ambitions" appeared with the beginning of the Norse invasions and have become more and more in evidence ever since: in the crusades, in the great period of voyage and discovery, and in the modern and industrial age. To the absurdities and curiosities of the pilgrims, and to the vagaries of Solinus and Cosmas, the author has added a chapter on the Arabic and Chinese geographers of the same period, who are shown to have been far in advance of Christian Europe in the amount of their knowledge, as well as in their scientific temper and attitude toward the subject. Mr. Beazley has indicated the plan of his further study, and we shall await with interest the promised volumes. OLIVER J. THATCHER.

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ELEMENTS OF THE SCIENCE OF RELIGION. Part I: *Morphological*. Being the *Gifford Lectures* delivered before the University of Edinburgh in 1896. By C. P. TIELE, Theol. D., Litt. D. (Bonon.), Hon. M. R. A. S., etc., Professor of the History and Philosophy of Religion in the University of Leyden. New York: Charles Scribner's Sons, 1897. Pp. 312. \$2, net.

THIS first series of lectures by Professor Tiele will be warmly welcomed by all who know the author's high claims to distinction among authorities on the subject of the science of religion, though the perusal will do little more than whet their appetite for the second series, in which he promises to discuss the very essence of religion. At the close of the first lecture he maps out his subject: "As already pointed out, the task of our science is to make us acquainted with religion, to enable us to trace its life and growth, and thus to penetrate to its origin and inmost nature. Our study thus naturally divides itself into

two main parts—(1) the morphological, which is concerned with the constant changes of form resulting from an ever-progressing evolution ; and (2) the ontological, which treats of the permanent elements in what is changing, the unalterable element in transient and ever-altering forms—in a word, the origin and the very nature and essence of religion. The first of these parts will be the subject of the present course. The ontological part will be reserved for the second course, and, if God vouchsafes me health and strength, will form the conclusion of the task I have today begun.”

This statement is sufficient to show, not only that the first part is introductory to the second, but that the second promises to be far more interesting than the first. For more than a quarter of a century Dr. Tiele has dealt publicly with the history of religions. As he says of himself, “I am nothing if not historical,” but he recognizes that the science of religion requires a broader foundation than history, and that by the historical method, as Dr. Flint puts it, we obtain only history. A mere historian is no more competent to understand and treat adequately of religion than a mere mathematician is to treat adequately of music, though he may consider himself competent because the laws of harmony are mathematical and he can compose music as a draughtsman can paint a portrait of the Madonna or the Christ. Historical research is, indeed, indispensable to the treatment of religion scientifically ; and until it has collected and sifted all the materials, even so great a genius as Hegel can write a philosophy of religion with but indifferent success. But the work of critical, historical investigation has been carried on for the last half century with such diligence that the materials on which the science of religion must build have been collected ; and we are anxious, the American public perhaps more so than the European, because of its characteristic eagerness and practical bent, to know what a well-trained, scientific, and reverent mind has to say regarding that which is unalterable, permanent, and final in religion. Tiele has, indeed, indicated his position in this volume more than once with sufficient clearness, but without presenting it in the form of reasoned argument. Here it is, for instance, in the last sentences of Lecture 7 :

“Were I to express my full religious conviction, I should confess that true religion, the religion of humanity, has been revealed in Christ, a religion which creates ever new and higher forms, yet ever defective because they are human, and which thus develops more and more in and through humanity. But this is a matter of faith, and I must here maintain my purely scientific and impartial position. But even from

this point of view, and as the result of historic and philosophic investigation, I maintain that the appearance of Christianity inaugurated an entirely new epoch in the development of religions; that all the streams of the religious life of man, once separate, unite in it; and that religious development will henceforth consist in an ever higher realization of the principles of that religion."

Again at the close of the fifth lecture, or the first half of the volume, in the course of which he has traced, along lines familiar to all acquainted with his previous works, the development of religion from the lowest forms of nature religions to the higher nature religions and then to those which he terms "ethical-spiritualistic revelation-religions," the Christian group being the highest of these, he asks, "Is Christianity the highest conceivable religion?" Admitting that at best only a forecast can be made, he gives the following preliminary answer:

"Even those who, like myself, are convinced that the gospel, rightly understood, contains the eternal principles of true religion may well conceive that, besides the existing ethical religions, and probably from their bosom, others will yet be born which will do better and more complete justice to these principles, and which will then perhaps exhibit a somewhat different character from the religions we have termed ethical or supernaturalistic. Those who closely scan the age we now live in cannot be blind to the new aspirations which manifest themselves from time to time, and which enable us to form some idea of the character likely to be assumed by the newer forms. This is our general and preliminary answer to the weighty question. We shall, perhaps, be in a position to give a more definite answer after we have not only traced the gradations of religious development, but determined the different directions in which it moves."

By "direction of development" he understands "a spiritual current which sweeps along a single principle of religion or some fundamental religious idea, more or less regardless of others, to its extreme consequences;" and to this subject he devotes Lectures 6 and 7. The last three lectures are on "Laws of Development," "The Influence of the Individual in the Development of Religion," and "Essentials of the Development of Religion;" but he gives no fuller answer to the interesting question, "Is Christianity the highest conceivable religion?" than the one already quoted from the seventh lecture. His complete answer is properly reserved for the second series, in which we shall have the conclusions to which he has been led by life-

long special studies, conducted in the spirit of the scholar who, just because he is a Christian, is all the more faithful as a scientific man.

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CHRISTIANITY THE WORLD-RELIGION. Lectures delivered in India and Japan. By JOHN HENRY BARROWS, D.D. Vol. I. Chicago: A. C. McClurg & Co., 1897. Pp. 412. \$1.50.

THIS comely volume has a historic interest apart from its main content. It is a fitting sequel to the Parliament of Religions held in Chicago in 1893. It is an answer from the West to the East. Mozoon-dar, the Hindoo, had asked that India should have a lectureship like that founded at the University of Chicago on "the relations of Christianity and the other religions." Here, before us, is the visible response. Very appropriately, this book contains an extract from the letter of Mrs. Caroline E. Haskell on founding the "Barrows lectureship," a preface from the lecturer, giving an account of his stewardship in travel as well as in utterance, and, in an appendix written by the missionary, Rev. R. A. Hume, D.D., and inserted by the publisher, we are told of the impressions made by this American orator in India and Japan.

In the presentation of his message Dr. Barrows continues in the spirit of that great conference of believing souls which in Chicago in 1893 gave a visible and impressive proof of man's hunger after the Infinite. He clothes his arguments in a form that seems at first too florid and rhetorical to suit a severe occidental taste, but then his auditors were orientals, who delight in the grandiose and who love poetical embellishment and sweeping figures of speech. There are seven lectures. In five of them the author, starting from the various circumstances of things universal—the world-wide aspects and effects, the universal philosophy and book—reaches the center of all in Christ, the universal man and savior. If, as we believe, propriety is the law of all discourse and the test of a sermon or book is its fitness to the audience to whom addressed, then we regard this message of a typical American Christian to his fellow-seekers after truth in the Orient as a signal success. The characteristic of the thinking of India—call it a merit or defect—is an absence of definiteness, of harmony with measured time or marked duration. It is too much like a fog that refuses proportion or symmetry, or like the ever-flowing Nile of olden days, whose sources were undiscovered and the causes of its fertilizing